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THE JUDGMENT OF AN **Anonymous Writer.** CONCERNING These following Particulars.

- I. A Law for Disabling a Papist to Inherit the *Crown.*
- II. The Execution of *Penal Laws* against *Protestant Dissenters.*
- III. A Bill of *Comprehension.*

All Briefly Discussed

*In a Letter sent from beyond the Seas to a Dissenter,
ten Years ago.*

The Second Edition.

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THE
Bookfeller
TO THE
READER.

THIS Little Book was first Printed in the Year 1674. Who the Author of it was, I cannot tell, nor dare I presume to conjecture. When it came out first it was received as the last thing that was written by a Late Learned and Right Honourable Author, who was in France at that time, and since hath been cited, as if it had been his, and I was so carried away with the common Opinion, that I was almost perswaded to print it under his Name, especially having heard, that the Late Firebrand of the Nation, The Earl of Shaftsbury always took it for his: But as I was ready to put it to the Press, a Gentleman, to whom I communicated my Design, did assure me he was not the Author of it, but another Person; but because I cannot speak upon Assurance, for

A 2 fear

The Bookseller to the Reader.

fear of mistake, I will not so much as hint to the Reader, whom I think him to be. I was perswaded by a Learned Gentleman, as ignorant of the Author as my self, to give it a New Impression; and by this small Pamphlet, which came out so long since, the Republican Party might have seen, that there were good Men in the NATION, who would not sit idle, and see them run down the Government: For if a Loyal Subject at such a distance did Ten years since defend the Succession, when it was but lightly attack'd, it was easie to foresee, that there would be great Numbers to defend it, both with their Pens and Swords, when it came to be so powerfully opposed. God Almighty be praised for giving the KING the Victory over the Enemies of the Monarchy, and give his Loyal Subjects Grace to walk worthy of the same, Amen.

Robert Clavel.

*A LETTER sent from beyond the
Seas to a Noted Dissenter.*

Dear Cousin,

I Was very glad to receive your Letters, but very sorry to find by them, that you are still so extreamly desirous of *Innovations* in a *Government* so well *Established*, as that is under which you live. I perceive you are more zealous then it becomes a good Subject, or a good Christian to be, for carrying on a Project of the Earl of *Shaftsbury*, as Unreasonable as New; viz. That of **Disabling a Papist to Inherit the Crown**. For doubtless that proposal was first made, and afterwards promoted by him, the last *Sessions* of Parliament, not out of true Love to the Reformed Religion, but out of *Spite* and *Revenge* to the D. of *T...* Who, were he not only Papist, but Heathen or Mahumetan (which I think is not much worse) would certainly have as good a Title to his Crown, and all his Temporal *Rights*, as if he were the most Orthodox and Holy Christian in the World. And I am perswaded, that my zealous Lord *Chose* would not be willing that the King and Parliament should make a particular Act, to disable his own Posterity, to Inherit the great Estate he hath got, if they should turn Papists or *Ath.ists*, as others have done before them. We all know what mischief in the World, that Damnable Doctrine has made, **That Temporal Rights and Inheritances depend upon Saintship and Grace.**

And,

And if it be clear from *Scripture* (as nothing is more clear) that a King ought not to lose his Crown , for not being a Christian , or for renouncing the Christian Religion as *Julian* did ; then it is plain , that neither the Duke nor any other Prince ought to be debarred from the Crown, which is the greatest and most sacred of Temporal Rights, for not being Protestants ; or which is more , for renouncing the Christian Religion.

And I am heartily glad, that God gave the Fathers of the English Church the Grace and Courage to defend her Doctrine, in opposing that Unreasonable, and truly Romish Proposal of my Lord *Chose* ; which if they had approved , and defended after it was proposed, they had truly acted in that like Prelats Popishly affected , and really shewed themselves to be what their Adversaries would fain perswade the World, they are. For 'tis the Romish Church, and her Doctors, which maintain, *That Kings Excommunicated, or Heretick Kings, or (which is all one) that Kings that renounce the Apostolick Faith, ought to be Deprived and Deposèd.* But 'tis the Church of England that maintains the contradiction of that Unscriptural , Unevangelical Principle ; and thinks her self as much obliged to submit her self to a Heathen, Atheistical, Heretical, or Popish Prince, where she can, as to an Orthodox King ; and where she cannot, she thinks her self obliged to suffer, as her Saviour , like a Lamb brought to the slaughter ; and dares pretend to take up no Arms but those of the Primitive Christians (Whose true Copy she is) Tears , Arguments and Prayers. I say, it is the Church of England, that

that is of this Judgment, and neither the Church of Rome, nor the Kirk of Scotland; both of which have actually *Excommunicated* and *D prosed Lawful and Rightful Princes*, under the Notion of being *Hetricks*, and *Enemies* to Christ's Kingdom; forgetting both alike the *Precepts* and *Examples* of our *Saviour* and his *Apostles*, on which the Church of *England* hath grounded the contrary Doctrine, as well as on right reason.

Our Saviour, though God rendred unto the Heathen *Cæsar* the things that were *Cæsar's*; he owned his right to the Empire, both by word and deed, although he were but the adopted Successor of the greatest Usurper that ever was in the World. Nay furthermore, he owned and submitted to the procuratory Power of *Pilate*, who acted but by Commission from the Emperour *Tiberius*; who (if there be any truth in the Character of *Tacitus*) was one of the greatest Tyrants, and most wicked men that ever the World saw. And as for St. *Paul*, there is no Article of our Religion, not even that, *that Jesus Christ is the Son of God*, more clear in his Epistles, than that *Every Soul should be subject to the Higher Powers*; *that we shoud Obey*, not only for *Wrath*, but *Conscience sake*; *that whosoever resisteth*, receiveth to himself *damnation*; and lastly, *that all the Powers* (and when he wrote there were none but *Heathen Powers*) *were ordained of God*.

I might here insist upon the *Practice* of the *Apostles*, as it is represented in their *Acts*, and the constant *Submission* and *Suffrings* of the *Primitive Christians*, as they are reported by the *Ecclesiastical Fathers*.

thers and *Historians*; but the *Scripture* it self is sufficient to demonstrate the truth of this *Argument*, which the Church of *England* has not only established in her *Doctrine*, but her Fathers and Sons of late, maintained in their *Practices*: and which the Kirk of *Scotland* (agreeing in this and many other *Points* with that of *Rome*) did ever oppose, both in Word and Deed: And since that Kirk and Nation have been of this Opinion, we need not wonder that the *English Disciples* of their *Buchanan* and *Knox* have practised those rebellious *Principles*, which have so debauched and corrupted the Subjects of the Kings of *England*, as to make them be proverbially called, *The Kings of Devils*: And which the *Anabaptists* in *Germany* improved into this Maxim, *That Saintship was the Foundation of Sovereignty, and that the Righteous ought to Inherit the Earth.*

And furthermore, if Crowns ought to descend upon Protestants only, then it is but just, that the *Estates* of all Subjects whatsoever should be so *Entailed*: and if for example, the *D—* of *X—* must be cut off from his *Rights*, for being a *Roman Catholick*, then let the rest of the Papists lose theirs; they are all alike *Idolaters*, and let them all alike suffer. And, to bring the Case to your own *House*, can you imagine that you your self ought to lose your *Right* to the *Estate* you have, or may have hereafter, upon that supposition, that you should turn Papist; which men as firmly resolved against it as you have certainly done. These *Practices* and *Proposals* are such, that they have left a blot on the memories of some men, that seem more zealous than their Brethren.

thren. And I am glad at present, that the *Religious*
 Lord *Chose* is the Chief *Patron* and *Promoter* of such
 an Unreasonable and *Romish Design*. It is unreasonable
 to exclude a Popish Heir from a Crown, to which
 he derives his right from *Popish Ancestors*, and I
 have more than ordinary reason to call it Romish,
 because I have heard it maintained here among all
 the Priests I converse with. It is a Doctrine dearly
 beloved by the *Romanists*: And put but the Name
 of Heretick to a Prince here, and it is just the same
 case, as when you call a Prince a *Papist* in *England*; where,
 if there be no more than my good Lord
Chose that are Fautors of this **Romish Doctrine**,
 my Country is in a far better case than I thought it
 to be. And truly this noble *Project* of the late Lord
Chose was condemned by all *Protestants* as soon as it
 took air in *France*; not only for that it was an *Un-*
gospel way of Proceeding, and favours strongly of the
Doctrine of Rome, which they abhor; but because
 it puts their King in mind of a *Project* he is very much
 inclined to, viz. To make a like *Law* here, that
 none but a **Roman Catholick** shall ever be King,
 or bear any *Office* or *Trust* in the Kingdom. And cer-
 tainly, if it should ever please God, for our sins, to
 suffer our *Princes* to backslide into **Romish Idolatry** and **Superstition**, we have nothing to do, but
 to pray, and like our Glorious Ancestors in Queen
Mary's days, suffer quietly, when we cannot flie.
 And therefore I wonder that you would so obliquely
 reflect upon the Bishops, and censure them for do-
 ing that, which in Honour and Duty, they were
 bound to do, and represent this to their *Disgrace*,

which all good and well advised *Protestants* must needs Command them for, if they will be impartial.

But put the case such an A&t were made, who can see the bad consequences thereof? The Union of *Great Britain* will be broke upon it, and War entailed upon both Kingdoms, and by the same reason, that none but a *Protestant* shall succeed now, Faction still increasing, none perhaps within a while, will be thought fit to Inherit the Crown, but a *Presbyterian*, &c. For you that are used to talk of **Numbers and Strength**, can best tell how Numerous and Powerful they are that are possessed with as firm a prejudice against the Church of *England*, as the Church of *Rome* it self; denying Communion equally with both; and who educate their Children in perfect hatred of the one, as the genuine Daughter of the other.

I have wrote all this to present to your view what, perhaps in the hurry of Zeal, you have not had time to consider. And though I think it very impious and unreasonable to debar any such Prince from the Crown, upon this account, yet could we imagine the Government were to be formed again, I would be as Zealous for this condition, as the greatest Zealot of them all: And I am as sorry as any other good Protestant, that it was not always one of the Fundamental Laws of *England*, though now it be too late to make it such.

You tell me also that my Lord ——— intends to come and live in *London*; I suppose it may be under pretence to secure his Person from the *Papists*; but I wish

wish it may not be with a design to act over the same things, under a pretence of securing the *Protestant*, which the Duke of *Guise* acted in *Paris*, under a seeming Zeal to secure the *Catholic Religion*. The Reason that makes me fear it, is the conformity of our times in *England* with those in *France*, as you may see by the following account.

The Duke, who was a man of an **High Spirit**, and not able to bear the least disgrace, being remov'd by *Henry III.* from the most Rich and Honourable of his **Court-Preferments**, became thereupon Male-content; and retiring from the Court, which he now did hate, went to live at his *House* in *Paris*: where, by many Arts, as in particular by the subtle Practises of the Priests and Jesuits, he became in a short time the Minion of the People; whose Affections he drew off from the King, by representing him (though a hearty **Roman Catholick**) as a favorer of the *Hereticks*; who under the protection of the Princes of the Blood increased mightily in his *Reign*. He also represented him in particular to be a great favourer of the King of *Navarre*, against whom he himself had a particular ill will; and whom the *People*, through the Instigation of the Priests and Jesuits, did perfectly hate, because he was a *Protestant*; although he was *Primier Prince* of the Blood (for whom the French commonly have a great Reverence) and by Consequence Heir Apparent, or as a Friend of yours would have said, *Heir Presumptive* (for the King had no Child to Inherit) to the Crown of *France*. After he had thus made the credulous *People*, by the help of the Priests and

Fefsuits, zealous for the Defence of their Declining Religion, he drew them to League into Rebellion against their lawful Soveraign, under a pretence of securing the same, by removing Evil Councillors from his Person, and obliging him to employ his Royal Power in suppressing the *Protestants*; and in particular by declaring the *Heretick* King of *Navarre* (afterwards *H. IV.*) incapable of succeeding to the Crown.

For the sake of *Peace* the King was willing so far to deny himself as to grant the two first, but could never be made so false to the Interest of the Royal Family, as to consent to the last, by changing the order of Succession to the Crown, by which his Ancestors had Reigned so many hundred years; and which have been so long established, without any respect to Religion, by the Salique or Original Laws of *France*. Hereupon the League (in Imitation, and after the Pattern of which the **Solemn League and Covenant** was formed) or Rebellion grew so high, as to beat the King out of *Paris*; where the *Guisards* had a design to sieze upon his sacred Person, shut him up, like King *Chilperick*, in a Monastery, and set up the silly old Cardinal *Bourbon*, the King of *Navarre's* Uncle, to Reign in his stead. But the King escaping from *Paris*, sheltered himself in *Chartres*; where to compose Differences, he issued out Writs to call together the three Estates (which much resemble our *Parliaments*) at *Blis*. Thither the Deputies or Members repair, some for the King, but far more for the Cursed League; and therefore the *Guisards*: finding themselves more potent than the *Royalists*, insisted almost on nothing else, but securing

securing the **Roman Catholick Religion**, by declaring the King of *Navarre*, because an *Heretick*, incapable of Succeeding to the most Christian Crown.

You see Cousin, what a Parallel there is between those times and ours ; excepting First, that there are no Priests and Jesuits to second such a Design in *England*, as there were in *France* : But to supply that Defect, there may be found men as fit in all points as they in **Black**, to stir up the People to Discontent and Rebellion. I mean the same sort of Persons that Preached up the late Bloody War ; who really are the Bastard-brood of the Monastick and Jesuitical Emissaries, though they bear not the Names of their Fathers ; but (like Bastards) are disowned by those that begot them. The Seditious *Principles Preached and Printed* by them in the late Times, are Evident Proofs of what Race they are come : And as a man may Travel so far West, till at last he come to the same Eastern Point from which he did set out, so you Cousin, and your Brethren have gone so far from the Church of *Rome*, that you are (some I believe unawares) come thither again ; as is unanswerably proved by *Lysimachus Nicænor*, lately reprinted at *Oxford*, in his Letter of Congratulation to the Kirk. But Secondly, the *Parallel* fails in this too, That his Royal Highness is not a declared *Papist*, as the King of *Navarre* was a declared *Protestant* ; nor has yet openly renounced the Communion of the Church of *England*, for which his blessed Father died a Martyr. And therefore of the two, our English *Guisards* are much more to blame, in representing his Royal Highness

ness as a *Papist*, which is so difficult to imagine him *Strictly* to be.

But furthermore, upon supposition he were a declared *Papist*, the *Proposal* of my Lord *Chose* was verily ridiculous, since it did suppose a possibility of prevailing with his Majesty to Disinherit his Royal Brother, who must needs be so much dearer to him, than the King of *Navarre* was to *Henry III.* as he is nearer in Blood. And for my own part, I cannot but imagine at this distance, that his Majesty who is a *Prince* incomparably wiser and juster then was *Henry III.* of *France*, must needs disdain and abhor such a *Proposal*; which, were it Enacted, it would enervate the Laws of Succession by which *H* and *His Ancestors* have hitherto Reigned, and give a greater Blow to the English *Monarchy*, than that which cut off *Hs* Royal Fathers *Head*.

I have here forborn to give you an Account of the Tragical End of the Duke of *Guise*, which is a Lesson well worth your Learning, and may teach all *Persons*, so disposed as he was, how unsafe it is to provoke Sovereign *Authority*; since the goodness of the best of Kings, like the infinite Goodness of God himself, whose *Ministers* they are, may at length be so injured and affronted, as to be forced to sharpen it self into Sovereign Vengeance and Justice. And therefore Cousin, let me advise you, if not for Conscience, yet for Wraths sake, to have nothing to do in Blowing up the Flames of Sedition: Nor let your Soul enter into the secret of my Lord —— though his *Interest* among the Senators (as you write) be so very considerable and strong.

You

You likewise forget your self, in miscalling the Execution of the late Laws by the odious name of *Persecution*; which if you can prove to be such, according to the Scriptural notion of Persecution, viz. *Infliction of Evil for Righteousness sake*, then will I become your Profelyte, and forsake the Church of *England*, as much as I have this Idolatrous Church of *Rome*.

For no man is persecuted, but either for immediate matters of Divine Worship, which concern the First Table; or with respect to matters of Morality, or a Good Life, which concern the Second.

With respect to the First; a man is persecuted either on a negative account, for not worshiping a False God, as the three Children in *Daniel*; or for not worshipping the True in a False way: as St. *Paul* and the other Apostles were persecuted by the Pharisees, for not worshipping the True God according to the Jewish manner after it was abrogated: Or as our Fore fathers in *England*, for not worshiping God and our Saviour after the Romish Rites. Or Secondly, on a positive account, for worshipping the true God in a way that is true; or to express it yet more clearly and absolutely in your own terms, **for serving of God**: as *Daniel* was cast into the Lyons Den, for praying to God against the King's Decree.

With respect to the Second; A man is also persecuted on a negative account, for not doing something, which is in its own nature, or by God's positive command, morally evil: as the good Midwives were afraid to be persecuted by *Pharaoh*, for not

murdering

murthering the *Hebrew* Infants. Or else on a positive account, for doing some good moral action, which ought in such and such circumstances to be done : and thus was our blessed *Saviour* persecuted, for opening the eyes of the blind man, and for healing on the *Sabbath-day*.

Now these distinctions being premised, tell me in which of these cases you are Persecuted ? or, which is all one, for what you are Confessors and Martyrs ? For no man is persecuted, but as he is persecuted he is a Confessor or Martyr ; and by his sufferings bears witness to the Truth. With respect to the Second head, you cannot say that you are persecuted ; and therefore let me see whether you are so with respect to the first. And First, 'tis plain that you do ^{not} suffer for not worshiping a false God ; and 'tis likewise as plain, that you do not suffer for not worshipping the true God in a false way. For first, the Laws, whose Execution you mis-call Persecution, do not punish you for not worshiping God after our way ; or if they did to prove their Execution to be Persecution, you must First prove that the Church of *England* (whose Doctrine is down right against Idolatry and Superstition) does worship God in an Idolatrous and Superstitious manner ; which, good Cousin, you know can never be proved.

There remains nothing then but to assert, That you are punished for serving God, or for Worshipping God in a way which you are sure is true. That you worship God in a true way, I verily believe, and could heartily joyn with you in other circumstances. But then you are not punished for

for worshipping God in that manner ; for the same Laws you complain of, allow you to worship God in what fashion you please ; and not only you, but your Family, be it as great as it will ; and lastly, not only your Family, but Five Persons more ; Which also allowance, were you the only Christians in the World, and the Magistrates Heathens ; or , which your Friends are more likely to suggest, were they Papists or Atheists , is so far from being Persecution, that were you of the temper of the Primitive Christians, you would esteem it as a great priviledg, and instead of reviling, thank the kind Magistrate for the same. But then if on the contrary hand you be considered (and many good English men , and good Christians cannot but consider you) as a sort of men that have formerly raised a most Unnatural Rebellion, and now make Schism in the Church , and Broyles in the State , the punishments you suffer and complain so loudly off, will be so far from seeming Persecution of you as Christians, that they will rather seem your just Desert, as Factious and Turbulent Subjects. And I assure you, that your Brethren in *France* (whom you falsely so call , and for whom you pretend so great respect) are so far from Judging you persecuted, that they will not excuse you ; but wonder at your non-submission to the Church, and pity your mistakes, that make you stand out against the Laws. They that have seen and examined our English Liturgy, which is Printed at *Geneva* in French , cannot understand your Notion of Persecution. And *Ministre Claude*, the most famous of them all, for Piety and Learning, told me in the presence of many others ,

after a Discourse , wherein he said all for you that could be said) that he wondred how the *Presbyterians* in *England* could rend the Peace of the Church, for such little indifferent matters ; and that, if he were in *England*, he would be of the *Episcopal Party*, and heartily submit himself to the *Discipline* and *Governement* of the *Church of England*. And if you would do so too, how happy a thing would this be both for your selves and the Nation ? Or seeing, as you pretend you cannot, yet at least live *Peaceably*, and forbear to trouble the World with compassing *Sea* and *Land*; that is, by doing all that you can, like your Fathers the old *Pharisees*, to make *Profelytes*; when yet you cannot shew any sinful condition of *Communion* with the *Church of England*, nor prove your way of *Worship* as *Apostolical*, as that of hers ; from which out of *Pride*, *Interest* or *Ignorance*, or partly altogether you *Dissent*. I am sure this would rather become the *Dissenting Brethren*, then to foment *Divisions*, *Raise Parties*, betake themselves to the wickedest of *Men*, as of late to —— and cry up the *Kings Prerogative*, which they formerly cried down; which with many other self-contradictions, confirms me in an opinion you know I was of before , That in those matters wherein you differ from us , you are men of no *Principles*, and know not where to fix.

I have Enlarged upon this *Theam* more than I thought to do at first, because the *Papists* here in *France* complain as loudly as you of the cruelty of our *Ecclesiastical Laws* ; and cry out wherever they come, how their *Brethren* have been ; and still are *Persecuted among us* ; though with this difference, that in

in disputing *ad hominem*, their case is far more reasonable and pleadable then yours. As for you, I protest, tho' the *Laws* you complain off look like hard *Laws*, when I consider you as *free born Subjects* of *England*, yet when I consider you as *Head-strong, Turbulent and Factious Subjects*, I cannot but think them just and good, and I will maintain that the *Execution* of them would not be *Persecution*, altho' you were the only true *Christians* in the *World*. For, as I hinted before, you have the Liberty in your *Houses* to profess what *Religion* you please, and to worship *God* in what manner you will : And for fear your *Familly* should not be a *just Congregation*, you may have five more : But for fear you should do as you have *formerly done*, you are not to have five *Hundred*, or five *Thousand*; which Liberty, not only the Primitive *Christians*, but our own *Ancestors*, an hundred years ago would have called a *Blessing*, and a *Priviledg*, and have heartily thanked *God* and the *King* for the same. And *God grant* we may never see that time in *England*, when truly *tender Consciences* will esteem so much Liberty as the greatest blessing in the *World*.

The good *Protestants* here in *France*, though their *Religion* is made an *Obstacle* to all *State-preferments*, though it Disable them to sit in the *Courts of Parliaments* (except just so many as serve in the *Chamber of Edicts*, to decide *Controversies* between *Protestants* and *Papists*) or to have any other *Charges of Judicature*, or any high *Offices* in the *Army*; though their *Numbers* are much diminished, and their *Interest* weakened, by a *Prohibition to Marry* with *Roman Catholics*, and by a *Capital Law*, which makes it *Death*

to return *Protestants* after they have once turned *Papists*; and though a great number of their *Temples* have been demolished (some under a pretence that they were built since the Edict of *Nantes*, others that they were built without *License*, and others that they were built upon *Holy Ground*) so that hereby they are forced in very many places to the grievous *Inconveniencie* of going *two, three, four or five Leagues* to *Church*, if not more: And though all the *Places of Strength*, where they do abound are *Demolished*, and *Cittadels* are *Erected* to awe them in other *Towns*, where they are Numerous; though their own particular *Hospitals*, and all other their perpetual *Provisions* for their *Poor*, are taken away, and they disabled; either living or dying, to give any settled *Maintenance* either to their own *Ministers* or *People* (as to *Endow Churches, Build Schools, Colledges or Hospitals, &c.*) nay, tho' they are deprived of the benefit of other *Hospitals*, provided for the rest of the *Subjects*; and although their *Ministers* are forbid to speak against the *Pope*, or to *Preach* against the *Romish Religion*, with half that freedom and plainness that you dare speak against the *Church of England*; or to *Preach* in any places but those few appointed by the King, though they are forbidden to call the *Papists* in their *Sermons* by any other Name but that of *Catholicks*; or to make mention of their *Religion* and *Ceremonies*, without *Reverence* and *Respect*; though they are forbid to call themselves *Priests* or *Pastors*, and have no other *Title* allowed them, but only *Ministres de la Religion pretendue Reformee*; and though it be *Enacted*, that their *Religion* shall be called by no other Name in any *Publick Acts, Registers, &c.* Though they are forbiden

den to bury their dead in *Catholick Churches*, or *Church-yards*, even where the deceased Person was *Patron* of the Church; or where his *Ancestors* had purchased *Burying-places* for their Families; Though they are forbid to make any *Publick Exhortations* or *Prayer*, or to sing *Psalms* at their Burial: Though they are forbid to Instruct or Condole those of their own Religion in *Prisons* or *Hospitals*; or to pray with them in a voice so loud as to be heard by the standers by, tho' they are forbid to make any Collections of *Money* among themselves, but such as are permitted and regulated by the Edicts of the King; Though they are forbid to Work or open their *Shops* on Romish Holy-days, or to sell Flesh on their Fasting-days, &c. I say the good Protestants here in *France*, notwithstanding all this hard dealing, are yet so far from complaining of *Persecution*, that they shew themselves thankful both to God and the King, for the Liberty and Indulgence they enjoy. Indeed they will complain, for the aforesaid *Reasons*, that their *Religion* is very much disengaged, and they themselves hardly used: But *Persecution* is a Notion that they rarely think or speak of, when they discourse of their own condition, being very far, though not so far as you, from a State of *Martyrdom*; which consists in a forcible Obligation to Suffer or Renounce the Truth. And therefore *Cousin* I beseech you and conjure you, not to misuse the Name of *Persecution* again. It is a very sinful way thus to abuse and amuse the Vulgar, by calling things by their wrong Names: and as to this particular, honest and knowing men will be apt to suspect, that through the Name of *Persecution*, you have a design to make your Governours pass for Tyrants, and your selves for Martyrs.

To

To conclude : If this which you call *Persecution*, be not such indeed, then I doubt not but they who Mis-
cal it so, that is all presumptuous or affectedly igno-
rant Schismaticks, without bitter pangs of Repen-
tance, will be persecuted by the God of *Peace* himself
to a sad and endless eternity.

As for the *Bill of Comprehension*, it begun to be talked of, before I left my Country , and I have often discours'd it with many of the *Projectors*, but could never understand from them, how it was practicable to unite so many *Incompossible Sects* , which agree in nothing, but their opposition to the *Church*. However if the altering, or taking away of a Cere-
mony or two would *effectually* unite the *Protestant Partys* , as you are pleased to assert, I think it would be worth the while to do it, and that the doing of it for so sure an end, would reflect no dishonour upon the *Church of England* , which acknowledgeth the few innocent and decent Ceremonies, which she hath ordained to be indifferent and alterable, according to the Exigency of times. Neither, if this were done, could the *Romish Church* have the least apparent rea-
son to reproach us for such a slight alteration ; seeing her own *Missals* and *Breviaries* have been so diverse and different in several times and places; and have under-gone so many Emendations, or rather Corrupti-
ons, before they were established in the present Form, by the Authority of *Pius V.* and the Decree of the Council of *Trent*. But unless this Alteration would surely and infallibly produce this effect, it had far bet-
ter be let alone, and in the mean time, I would have all good Christians wait in Peace and Compli-
ance with

with the Established Religion, till Authority shall think to make this Alteration in it, that so a poor English Traveller would not be tauntingly asked by every impertinent Priest here, Whether he were a true Son of the Church, or Presbyterian, or Independent, or Anabaptist, or Quaker. And I assure you, when they meet with a man that owns himself a true Son of the Church of England, they will seem with great Formality to pity him more than any other; but yet they will never attempt to convert him. But when they meet with one that will own himself of any other sort, they will be pleased, smile in their Sleeves, and set upon him as a Person not far from their Kingdom of God. And I am perswaded, had you seen or heard as much of their Idolatries, Blasphemies and Superstitions, as I have done in one Christmas, one Lent and one Easter, you would be so far from doing the Church of England any ill Office, that you would rather (like St. Paul after his Conversion) preach against your own Partizans, and thank God that you lived in a Church reformed from Romish Idolatry and Superstition. And I cannot but freely confess, that I am since my Travels become ten Times a greater Lover of our own Church, and as many times a greater Hater and Detester of the Romish Church, than I was before. And therefore I cannot here dissemble the hearty Grief I have conceived, for the great hopes you have, that the Licenses (as you express it) will be once more authorized by his Majesty, or the Declaration revived. For as it is that which at first was hammered out by a Popish Lord, who was the Patron and Idol of the Presbyterians; so 'tis that which the

Roman .

Roman Catholicks here (especially the Priests) do hope, and wish for as well as you. They desire nothing more, than such a **Toleration**, as that was; knowing that it must needs tend to the Ruine of the *Church of England*, which is the principal Butt of all their Envy and Malice; as being the main support and credit of the **Reformed Religion** every where, and the only hedge against *Popery* it self in our unfortunate *British Isles*. We meet with not a few Priests of several Orders, that have the confidence (in our most familiar conferences) to tell us, that by the just Judgment of God upon our *Church*, the time of Her *Ruin* is at *Hand*; the *Nation* it self being over-spread with Schism and Atheism, and the Hearts of the *Faithful* being disposed by the *Spirit* and *Providence* of God, to re-embrace the **Holy Catholick Truth**. And therefore they freely Confess, that this time of *Distraction* is their *Harvest*; and withal express their Intentions and Zeal to Transport themselves into *England* at the Critical time of Toleration, that they may be Fellow-laborers with your selves in that *Harvest*. They seem to lament as much, and complain as fast, of the prodigious increase of *Schism* and *Atheism* among us, as you are wont to do of the daily growth of *Atheism* and *Popery*. And whilst you both complain alike, and in the formality of your complaints, both alike reflect upon the *Church of England*: It is she only that is the sufferer, and she only that truly laments the growth, and at the same time sets up Banks to hinder the perfect *Inundation* of all the three among us. As for *Schism* among **Protestants**, you were the first *Fathers*, and continue the chief Fautors thereof;

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all the inferior Sects having sprung from you, and dividing both from you and one another, under pretence of the same Reasons, for which you profess to divide from the Church. And 'tis from you, that even the Quakering Sect it self (the dregs of Schism) have learned to talk of *Illumination*, and the *Spirit*: and the rest of the *Sectaries*; in what number soever they be, differ no more from you than the second, third, or fourth, &c. from the first Book of *Euclid*. Not that by this comparison I intend, that you have any such Principles, or *Data* among your selves, as there are among *Mathematicians*; for I am very well assured, that take but any four of the *Presbyterian Demagogues*, and they can scarce agree amongst themselves in any four Particulars, wherein they differ from the *Church of England*. And therefore if you be not *Schismaticks*, then the *Church of England*, from which you separate, and out of which you have gathered *Congregations*, and preach and administer the *Sacraments* unto them; I say, if you be not *Schismaticks*, then our Church must be the *Schismatick*, in the Controversie between us; and be justly chargable with the same *Indictment*, which she hath drawn up against the *Church of Rome*. An Assertion, *Cousin*, which I never knew any other Person, except one or two, besides your self, have the confidence to aver; and an Assertion, which no *Protestant* here in *France* could hear us yet relate, without Horror, Impatience and Disdain. And therefore, if the *Reformed Church of England*, from which you wilfully divide, and to which by your Divisions you cause so much Scandal abroad and Evil at home, be not a *Schismatical Church*,

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that is, a Church which requires some sinful conditions of Communion ; in what a woful condition will your unpeaceable, seditious Spirits appear before the God of Peace ? And how will you answer that, at the Tribunal of his Wisdom and Justice , which neither your Fathers, nor you could ever yet answer, to those Instruments of his Glory , Judicious Hooker and the Venerable Sanderson ? But whether you are Schismatics , or whether you are not, the Separations which you and your Brood have made from the Church, are the Apparent Causes of the Growth of Popery ; and both your Separations, and your Superstitious Enthusiastical Way of Worshipping that God, whose People you Emphatically pretend to be, are the true Causes of that abundant Atheism, which at present makes England Astonishment and a Scandal to Foreign Nations . And if you, or any other of the Brotherhood, think it strange, that I charge yours, which is the Capital Sect, with Enthusiasm, or make Superstition, which seemeth diametrically opposite to Atheism, the Mother thereof ; I offer, upon the Challenge, to make good the Charge, in both particulars : But in the mean time, to shew you how unsafe it will be to provoke me to that Trouble , I advise you to read one or two short Chapters in the beginning of Mr. Smith's Discourses , concerning these Distempers of the Soul , and you shall find what I have said , proved with more Demonstration, than you can gainsay; and with more Plainness and Perspicuity, than, I am confident, you would wish to see.

But besides the Schism and Enthusiasm , the Bloody Wars, which you formerly made in the State , under pretence

pretence of the Glory of God, and the Reformation of
of the *Reformed Religion*, have given many inconsi-
derate men occasion to suspect, that all Religion, like
that of most of your *Leaders*, is but a *Politick Engine*
which Men use, to make themselves *Popular* and *Pow-
erful*, that they may afterwards act with good colour
whatsoever their Interest shall suggest. And fur-
thermore, to consider, That the great *Pretenders* of
the *Spirit*, and the *Power* of the Christian Religion,
(which with respect to *Magistrates* teacheth nothing
but to *obey or suffer*) should notwithstanding Preach
up *Rebellion* against their *Rightful Prince*, Fight
Him from Field to Field, Remove Him from Prison
to Prison, and at last most barbarously put Him to
Death, is such an *Absurdity* against the *Principles* of
Right Reason, so repugnant to the *Laws* of our own
Nation, and so inconsistent with the *Peaceable Do-
ctrine* of the *Gospel*; that, besides the *Atheists* it
hath made, it hath, and ever will constrain Men of ho-
nest *Principles*, and just *Resentments*, to *Persecute* you
with *Satyrs* and *Exclamations* to the end of the
World. I had not here presented that *Tragical Scene*
of the King's Murther, but that I have had so many
unpleasant Occasions to hear Our *Nation* Reproach'd
with the Scandal and Dishonour of that Inhumane
Fact. Particularly, it was my bad Fortune to be at
a Station in *Paris*; where there were met about two
hundred Persons, to read the *Gazetts*, at that very
same time, when that of *England* came full charged
with the News of Burning the Pope in *Effigie* at
London. This Feat did at first surprize that *Roman
Catholick* Concourse of People; but after a little re-

collection, they ceased to wonder , saying in every Company as we passed along ; It is not so strange that the English Devils should do this, who formerly Murthered their King. And another time, it was my ill luck also to be at the same place, when the London Gazette brought us the News , That the House of Lords had taken into consideration the Growth of Atheism in our Nation : Whereupon some French Gentlemen of my acquaintance seriously enquired of me the Causes of so much Atheism, amongst such a Thinking and Solid People. I assigned the same Reasons which I have written above, besides some others which I will not stand to mention , as the most probable Causes thereof. And as I hope I did not misinform them, so I am confident I did not unjustly charge you in any particular, especially with the Murther of the King. For there were no Accessaries in the Murther of that Sacred Person ; neither was it the last stroke only that fell'd the Royal Oak ; but you and the Independants , like the two Sacrilegious Priests of Jupiter, are equally guilty of the Crime ; the one for Binding the direful Victim, and the other for putting the Knife to his Throat.

But to be short , where I am so unacceptable, I'le conclude my Argument with a Fable. A Principal Ship, which for many Years had been Sovereign of the Seas, was at last Attacted by a Tempestuous Wind, which the Devil raised , and notwithstanding all the Help that could be made to save her , was driven by the force of that Malignant Wind , and split upon a Rock. The very same Instant she dashed upon the Rock the Wind ceased ; and being afterwards cursed by the Sea-men, for the Wrack of the

the Royal Charles (for so the Capital Vessel was called) answered, You Charge me most unjustly my Friends, it was not I, but the Rock as you saw that split your Ship. The Moral of this Parable is very Obvious; and if the Application thereof, or any thing else that I have written, may conduce to awaken your Conscience, and reclaim you from Schism, I shall think my pains well bestowed. But if you and your seditious Brethren will still persevere to assault the Church on one Hand, as fast as the Romish Priests do undermine her on the other, her days are like to be but few and evil; and except God encline the Hearts of our Magistrates to put the Laws in Execution against them, and find some effectual means to reduce you, you may live to see her Ruin accomplished, which you both alike desire and expect. How numerous you are, the World can guess, and if the Accounts which we receive from the Fathers of Intelligence of several Orders, be credible, there are about three Thousand of them, which find Entertainment and Success within the King of Great Britain's Dominions. But in the mean time, till her hour is come, she struggleth against both, like her Saviour against the Pharisees, whose true Disciples in part you both are; they representing those sworn Enemies of the Gospel, by the Cabala of their ridiculous and impious Traditions; and you representing them in their Hypocrisie, Pride, Envy, Evil speaking, moros and censorious Dispositions, &c. (which are Sins scarce consistent with Humanity, much less with Grace) as likewise in observing many Fasts and making long Prayers, with design not to serve God, but to delude the People. And therefore I wonder not that you are such.

such malignant Enemies to the Church of England, since that Pharisaical spirit, which reigneth so much amongst you, is a wicked Pusillanimous spirit, that affects to be seen in the Head of Parties, and Dictate amongst the Ignorant ; and loves as much to Rule, as it hates to Obey. But would you once be so sincere, as to subdue your Pride, lay aside your Prejudice, inform your Ignorance, and forsake your dearly beloved Interest, for the Truth ; it would not be long ere we should see you joyn with the Church of England, without troubling our Senators to bring you in with an *Act of incomprehensible Comprehension.* Your Pride appeareth in Headling of Parties, and in the Pleasure you are seen to take in the Multitudes, that run after you ; and in your boasting, that without you the Souls of People would starve for want of Knowledg. Your Prejudice is an effect of your Pride, and discovers it self together with your Ignorance, in not submitting to those Invincible Reasons, which you cannot Answer. And as for your Interest, the greatest Paradox of all, that is evident enough to me, who have so often heard many of you glorifie your selves in the Number and Riches of your Followers, boast of their Affection to your sacred Persons, and brag of the great Sums you have Collected in your Congregations ; which makes the King's Chapples (as you arrogantly call your Conventicles) better places than most of the Churches, of which He is Patron. And therefore never complain that you live either worse, or at greater uncertainties than you did before. For by your Pretensions to Poverty and Sufferings, and by other unworthy

worthy Arts, you have so wrought your selves into the esteem of your Disciples, that few of them are either so Covetous or so Poor, but they will Pinch at home to supply you. There are several orders of *Franciscans* here, who have renounced not only *Parsonages*, but all *Temporal Estates* and *Possessions* whatsoever; and by their vain Glorious *Sanctity* and *Austerities*, they have got (like you) such fast hold on the Souls of the *People* (which is the fastest hold of all): that they can easily make most of them dispose of their *Children*, cashire their *Servants*, and settle their *Estates* as they please; and by these Tricks do more effectually promote the Interest of *Rome*, than all the *Parish Priests* within the *Pale* of that Church. And really, when I consider what influence these *Sanctimonious* and self denying Zealots have o're all Families, in all places where they lie; how they Steal away the Hearts of the *People* from their *Parish Priests*, and drain their Congregations; and how the deluded *People* had rather give them the worth of a shilling, than the dues of two pence to their own *Curees*; it makes me often run the parallel between you and them, and think what a Politick and Gainful Pretence you have got to renounce your Livings, for to secure your Consciences, and to preach the Word gratis like the Primitive *Apostles*; when God knows, 'tis not out of love to the *People*, but to your selves.

And I protest to you, were I a man to be maintained by the *Poplit*, and consulted my *Profit* more than the Goodness of my Cause, I should take the same course,

that you do ; I should rather be Mr. *M.* than Dr. *A.* of *Plymouth* ; and should chuse the plentiful Income of that dull Zealot Dr. *Manton*, before that of his most Learned and Religious Successor of *Covent-Garden*. But though you live very well , and better indeed than most of the Ministers of the Church , yet the Mischief of it is , you are uncapable of Dignities ; which makes you such *Aerians* , and upon all occasions openeth your Throats as wide as Sepulchres against the Bishops and the Church. You know what an History of Bishops Mr. *Pryn* hath wrote, and what a fair Collection the Learned *Sme*c. hath taken out of him ; as if when a Bishop is defective, either in Piety, Learning or the Skill of Government , it were not the deplorable unhappiness , but the fault of the Church of *England*. Should an Heathen or Mahumetan, make such an Historical Collection of Scandalous Christians, either in this, or former Ages, you would not be perswaded for all that , to prefer the *Alcoran* before the Gospel ; or the most exalted *Paganism* whatsoever , before the *Christian Religion*. Therefore wise and sober men will make no *Inference* but this, from such a malicious enumeration of Particulars ; that corruptions will creep into Government, notwithstanding all the care that can be used to the contrary ; and that by the favour of *Princes* (who hear with other mens ears, and often receive undeserved Characters of Men) sometimes *Ambition*, sometimes *Ignorant*, and sometimes *Slothful*, *Imprudent* or *Debauched Persons*, will be Preferred to the most Honourable Dignities in the Church. But this, as often as it happens, is the misery of the Church of *England*

England, which all true *Church men* lament; though the men of the short *Cloke* take all such occasions to expose her to the scorn of the *common people* who judge by *Sense*, and not by *Reason*; and who are taught by you, to make no distinction between the *Bishops* and the *Church*. But were all her *Bishops* the best *Christians*, the best *Scholars* and the best *Governours* in the *World*; and should the *Royal Hand* place her *Mytres* on the *Heads* of none but *Fewls*, *Whig*-*gift's*, *Andrew's*, *Hall's*, *Usher's*, *Morton's*, *Taylor's*, and *Sanderson's*, yet that *Unchristian Spirit* of *Easy* and *Discontent*, which informs the *Non conformists*, would still fly upon her with open Mouth, like *Beasts* upon the *Saints* of old condemned to the *Amphitheater*; and make her, as she hath already been for almost forty years, a *Spectacle* to *God*, to *Angels*, and to *Men*. The wicked Lives of *Scandalous Bishops* and *Priests*, if there be any such, are her sad Misfortune, but cannot justify the *Schism* you are guilty of; who are bound to hear even them, as much as the *Jews* were bound to hear the *Scribes* and *Pharisees* those *Hypocrites*, that sate in *Moses's Chair*. And in that deplorable state of the *Jewish Church*, when the *Priests* and *Prophets* were both alike corrupted and called by the *Holy Spirit*, *Dumb* and *greedy Dogs*, yet it had been unlawful to make a separation, and set up other Altars against that which *God* (who was their *King*) had set up. I cannot but mind you of the *Schism* of *Jeroboam*, who by dividing the *Church*, as *God* was pleased to divide the *Kingdom* into two parts, made *Israel* to sin. But to insist on the *Samaritan Secession*, and write all, that is

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necessary to discover and aggravate the damnable Nature of Schism, would require as much more Paper as I have bestowed, and so make me as tedious again, as, I fear, I have already been. Besides, it would oblige me to answer Mr. Hales's Treatise of Schism, with whose Leaves you vainly endeavour to cover your shame: And I had indeed a year ago undertaken that easie Task, but that a *Western Gentleman*, to whom I discovered my Intentions, told me, That Mr. *Long Prebendary of Exeter*, a Friend of his, had already begun that good Work: so that I hope it is printed by this time. And if either that or this, or any thing else, a thousand times better, than I am able to write, may prove effectual to reclaim you from *Schism*; I shall be as glad, as to see some other of our Friends reformed from Drunkenness, Swearing, and Uncleanness, which are very grievous, and dreadful Sins, but yet not more damnable in their Nature, nor more destructive to the Christian Religion, nor more deeply rooted in the Soul of man, than that of Schism; From which, I pray God, by the Power of his Grace, to Preserve me, and Reform you, through *Jesus Christ* our Lord; to whose Protection I commit you, and rest,

Your most Affectionate Cousin,

Saumur:
May 7. 1674.

And humble Servant.

F I N I S.

ADVERTISEMENT.

There is lately Published a Book Entituled *The Royal Apology*: or an Answer to the Rebels Plea: Wherein the most Noted Anti-Monarchical Tenents, First, Published by Doleman the Jesuite, to promote a Bill of Exclusion against King JAMES, Secondly, Practised by Bradshaw and the Regicides in the actual Murder of King CHARLES the 1st. Thirdly, Republished by Sidney and the Associators, to Depose and Murder his Present MAJESTY, are distinctly considered. With a Parallel between Doleman, Bradshaw, Sidney, and other of the True Protestant Party. London, Printed by T. B. for Robert Clavel, and are to be sold by Randolph Taylor near Stationers-Hall.
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